

/482 cont./

756 Judging from this text, the Chiriguano sorcerer, like his
 787 Tupinamba or Siberian colleague, put himself into a state of
 trance so that his spirit, free from corporeal bonds, could go
 to engage in battle with the soul of the evil-intentioned individ-
 ual who is implacable against his patient.

798 The hupia, that is, the magical force, is indispensable to
 one who claims to be a good sorcerer. At least this is the meaning
 I give to this word translated in the Diccionario Chiriguano-

Español y Español-Chiriguano etc. (p. 73) by:
 "remedy, antidote," but of which it is said that
 possession is indispensable to every medicine
 man. This word suffixed to any noun whatever
 expresses the faculty, the power, the facility
 to make or obtain the thing signified by the noun.
 Thus a dog trained to hunt deer is wasu-rupia
 (wasu: deer), a warrior is tuwaišo-rupia (tuwaišo:
 enemy), etc.

[193]



237 Fig. 137. Calabash
 415 containing snake fat.
 757 Prov.: Saladito.
 ← (About 1/2 nat. size.)

757 Remedies. 1. Snake fat (mboikira) is
 [237] efficacious against leprosy. The Indians
 keep it in a small calabash sealed with was
 (Fig. 137).

2. A little cotton impregnated with
 castor oil (yandí) and rubbed on the skin
 is an excellent liniment for rheumatism.

237 3. A similar virtue is attributed
 302 to chicken fat (Fig. 138). In
 [237] everyday life they resort to
 [824] chicken fat or castor oil to
 [415] anoint the body, which they
 [237] then rub with roucou paste.
 → Women generally have their



Fig. 138. Section
 of bamboo contain-
 ing chicken fat.
 Prov.: Caipipendí.
 (1/2 nat. size.)

/135 cont./

000 Revelation teaches us that legions of angels were lost because of an error or the grave sin of pride and passed into the category /136/ of the condemned or demons. Faith, reason, and common sense teach us that perverse men who die in their perversity are separated from good ones, as evil-doers are separated in this world by being imprisoned in jails. Divine justice demands punishment for the perverse, who, like condemned persons, pass into the category of lost spirits and as semblance of the demons, God allowing this, and they can appear to those of us who live here in the world to detain us along the way of sin or to warn us about it.

776
• 787 Under this concept it is not repugnant even to common sense to admit the probability that the Chiriguano do see the Aña, demon or evil spirit. Sacred history speaks of visions and apparitions; profane histories cannot combat them, but rather they relate innumerable facts of demoniac apparitions which have appeared by means of spiritualism. It is not strange that such a thing should happen among the Chiriguano. Doubtless it is incredible that it should be so frequent. They say that they see the demons at every moment of the night, whenever there is no fire or light, but this is a puerile worry, and due to fear and fright in some and to ignorance in others (1).

- [372]
[189]
1. In all the houses of the true Chiriguano there is always a fire burning at night for the principal end of keeping away the evil spirit or Aña.

Beliefs Relative to the Creation

773
[115] Before going on I am going to relate what was told to me by the cacique Anduari of the San Buenaventura de Ivu Mission, who, in order to increase his income, is a sorcerer or witch doctor for the Indians and some whites in a wide area. According to the account that follows, the human race, or the Chiriguano, was destroyed twice. The first time and its restoration have already been seen. The second occurred in the following way (2).

- [585]
[777]
2. Anduari gave his account in the presence of his

/146 cont./

754 same meaning everywhere. In Europe the ignorant masses call
756 sorcerer or witch the man or woman who has made a formal
pact with the devil; among the Chiriguano and whites of the
Gran Chaco it is the man or woman who succeeds in curing
illness or who is in possession of other prestigious abilities (2).

752 2. I know an Indian who treats snake poisoning
756 without using any medicine. He blows upon and
rubs the bitten part, and it gets well with no
[825] other remedy. He catches snakes, holds them
against his breast, puts them in his pockets, in
his hat, and they do not bite him. I cannot ex-
plain this phenomenon.

773 But who was the father of sorcerers among the Chiriguano?
825 Guareraí, Indian, Ificé iya vae, eloquent one, told the following
776 story: In a very remote epoch there was a general drought which
756 continued with the imminent danger of all the sown fields being
754 lost. When the cause had been discovered by the king of the
birds, Gũiraqué, the kite, organized a commission to the lord of
rain, called Choncho, so that he might /147/ make it rain. But
as the latter paid no attention to the king's embassy, he came
personally to find out why and to punish his disobedience if he
found him guilty. But the choncho answered that it was not up
to him, but up to another bird called chena, whom King Milano
confronted, and as he wavered when he denied it or tried to free
himself of blame, suspicion was aroused that he was the author
of so much evil, and as the evil-doer he was immediately run
through by King Milano's lance.

787 This is a fable, but it is certain that the choncho is respected
825 and feared. If this small bird sings in an angry tone, it is a sign
to the Chiriguano that evil will come to him, and then he com-
mends himself to it and says: aguye ndepochi, cheru mi, tome
taicó cavi; do not be angry, may everything go well with me.
If it sings happily, the Chiriguano will be well received by his
relatives and friends, and if the choncho says, To, To, it is a
sign that wherever he goes he will find a lot of chicha, for which
reason they never do any harm to this little bird.

754

756

731

825

766

/147 cont./

According to the story of Guareraí, the choncho is the father of good sorcerers, especially those who make it rain, and the chena is the father of bad sorcerers, or those who hold back the rain. In any public calamity in certain places, all the Indians will gather around the Ipaye, or sorcerer, so that the calamity may cease. If this continues despite the sorcerer's promise and he is unable to blame anyone else for his impotence, as the choncho did, he is killed with blows and burned without pity, but if he can blame it on another chena, the latter will suffer the capital punishment, and his protests of innocence or ignorance will be of no avail. Such is the fury of the mob when they are exalted by the harangues of the good Ipaye!

825

781

763

Before passing on from these feared and respected birds, I shall say in passing that at night a whitish bird that they call Teté walks and flies about. When they see it, it is a sure sign to the Indians that in some house the women are about to cut their hair as a sign of mourning, that is, that someone in the town will die. As for the small owl /lechuza/, Suinda, the beliefs of the Chiriguano are the same as those of the common people of Europe and America, the differences among them being slight (1).

765

1. As will be seen, mourning among the Chiriguano women consists of cutting their hair and wearing the dirtiest rag on their heads. Mourning is always complete, that is, they observe strict mourning for any dead person.

756

754

/148/ Good sorcerers, represented by the choncho, are very compassionate, and they do everything possible so that the race may enjoy good health, fortune, good crops, without experiencing hunger or epidemics, while bad sorcerers bring every evil to the poor Chiriguano. They hold back rain and order epidemics, as well as hunger and death. Bad sorcerers are called Mbaecuá.

754

761

The Chiriguano does not die because it is so decreed, because it is a condition of human nature; he does not die as a result of sin of the first man. He dies because bad sorcerers exist; without

Ce /257 cont. /

539 In the morning the dead said: "chéahata húirasécuera (I shall go
775 around as a tree trunk), chéahata augúyara (I shall go around as a
rat), chéahata kárakárara (I shall go around as a vulture), chéahata
águarára (I shall go around as a fox), chéahata ándirára (I shall go
around as a bat)," etc. She returned home. Her husband said he
would come to get her. After three days she was dead. She had
followed her husband to Aguararenta.

787 The Chiriguano chief Maringay told me of a man who had
775 fallen asleep by the wayside. During the night his dead wife
came to him, and he slept with her. When he awoke, she was gone.
C He regarded as real what he had experienced in his sleep. Among
787 the Chané and Chiriguano the belief in a future life is based on
775 dreams, as among other Indians. In a dream they meet a dead
person, in a dream they visit the realm of the dead. It is incorrect,
however, to say that the Indians believe in a life after death.
He knows that there is such, for living persons have seen the dead,
have made love with them, have drunk maize beer with them,
have seen them change into foxes, rats, tree trunks, etc.

Ce Legends about Spirits and Animals.

775 "The dead are aña," said Batirayu. Among these there are
a number who are tunpa (best translated as "great") and have
superhuman powers.

Ce The greatest among the añatunpas is Yamándutunpa. /258/
[787] Others among the great ones are Mariutunpa and Tipaytunpa.
C Chiquéritunpa, who appears in a few of the legends given here,
775 is the one who produces thunder. Chiquéritunpa howls at night when
787 there is going to be war. These añatunpa intervene in the lives
756 of human beings; the sorcerers in particular are connected with
them. Thus, Batirayu told how the añatunpa came at night to
Tshuandico, a great sorcerer now deceased, and drank maize
beer with him. They told him when it would rain, when someone
would fall ill, whether there would be a crop failure, etc. Batirayu
also said that Angúya, a kinsman of Aringui, the last great chief,